GRACE, MERCY, AND PEACE,

702 a 2 3

CONTEINING

1 *Gods Reconciliation to Man,*
2 *Mans Reconciliation to God.*

By *Henry Deane*
An unworthy servant of the Church,
Not by Arms nor by power but by my Spirit saith the Lord of Hosts,
Zach: 4. 5.

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A Prayer.

O *Lord God, Father of our Lord Iesus Christ, who hast given commandement unto thy Apostles and Ministers* to preach the Gospell to every Creature; *Behold O Lord the oppositions, and threatnings, which the enemyes of thy Grace have breathed forth against thy truth, and thy seruants for thy truths sake. How they gnaw their toungs for paine, and blaspheme the God of Heauen, not repenting them of their deeds. Behold the troopes that are assembled together against the Lord, and against his anointed sonne Iesus Christ; for to to doe* whatsoever thy hand and thy counsell hath determined before to be done. *Now*

let the Lord grant unto his seruants, that with all boldnesse they may speake thy word, being nothing terrified by the Aduersarie: That the light of the Grace of God, may shine in the hearts of his people, that the man of sin and sonne of perdition may be destroyed by the brightnesse of thy comming

Amen.

Acts 10. 36.

Preaching Peace by Iesus Christ.

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ſtranger to ſpeake unto *ſtrangers* than the glad tidings of Peace by *Ieſus Chriſt*. *Cornelius* the centurion, with his kinſmen, and neere Friends, are the *Auditors* *Peter* is the *preacher*. And this text a part of that *ſermon* at the preaching whereof the *Holy Ghoſt fell on all them which heard the word*. verſe. 44. O that the Lord would vouchſafe that the like effect may this day follow the preaching, *of the word of this life*. That as many as heare me this day; may goe away, *filled with the fullneſſe of God*. Peter doth ſeem to ſay in effect, thus much, you are heere met together, to attend unto the word of ſalvation, delivered from my mouth, I can preach to you no other goſpel, then that which was before by the Prophets declared unto the children of Iſraell, in due time to be revealed: that is to ſay, *Peace by Ieſus Chriſt he is the Lord of all*.

The Propoſition from theſe words, is that, the Goſpell, is a Doctrine of Peace, by Ieſus Chriſt.

This Doctrine propounded, needeth not

not soe much proofe, as explication namely, to shew unto you, what manner of Peace this is which is holden forth unto you, by the tender of the glorious Gospell. I hope you doe not expect, that I should this day declare unto you, any outward, temporall, or worldly Peace; in the middest of these distempers, I would I might, and be yet a true Prophet. The Peace which is the subject of the Gospell is like the Kingdom of Christ, [being indeed a part of it] *not of this world*: Iohn 18. 36. The Peace which came by Iesus Christ, is not an earthly Peace, our blessed Saviour will not, that you should entertaine, or harbour such a thought, as this: *Thinke not that I am come to send Peace on earth, I came not to send Peace, but the sword, for I am come to set the daughter in law against her mother in law, and a mans foes shall be they of his owne household*: Math. 10. 34. If any one then shall preach unto you, that if you will imbrace the Gospell, you shall have outward Peace, and prosperity: Is not this

the presuptious man speaking His owne words: Is not this the prophet prophesying in his own name, whom the Lord hath not sent? If any christian shall embrace the Gospell, in hope to attain outward felicity and prosperity, let me tell him, his thoughts wander from the truth, and he erreth, not knowing the Scriptures, *for if any man will come after me, let him deny himself, & take up his crosse, and follow me.* Mat. 16. 24. *And all that will live godly in Christ Iesus must suffer persecution.* 2 Tim. 3. 12. Heare we also what *Paule* saith. 2. *Cor.* 11. 23. 24. 25. verses. *In stripes above measure, in prisons more frequent, in deaths oft; of the Iews five times received I fourty stripes save one,* (that is in all 195. stripes) *thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack, a night and a day have I been in the deep, in iornevings often, in perils of waters, in perils of roblers, in perils by mine owne countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſſe, in perils in the sea, in perils amongst false brethren,*

In wearines and painfullneſſe, in watchings often In hunger and thirſt, In faſtings often, In cold and nakedneſſe, what a catalogue of evils, what an inventory of afflictions have we here? And yet all this and more is the portion of a laborious Apoſtle. And if we will ſeek for a true and ſincere Miniſter of the Goſpel, we ſhall aſſoon find him in poverty and nakednoſſe, as jetting up and down the ſtreets with attendants at his heels, we ſhall aſſoon find him in the univerſitie of *Newgate*, or ſome other priſon, as in great mens houſes, we ſhall aſſoon him in a cloud of reproach, as in a fat benefice or Cathedrall dignity, we ſhall aſſoon finde him at the Bar accuſed of hereſie, condemned for blaſphemy as in the Courts of Kings, or Princes: for to the inſtruction and conſolation of the people of God be it ſpoken, *they ſhall put you out of their Synagouges, yea the time cometh, that whoſoever killeth you, will think that he doth God ſervice* John 16. Seing then that it is clear, that it is no worldy peace, it remaineth yet to ſhew you what peace this is which the Goſpel preacheth. It is not an *externall* peace, but it is *internall*. yea *eternall*, It is a *laſting*, yea an *everlaſting* peace, A peace which no tounge is ſufficient to expreſſe, nor heart to conceive it is even *the love of Chriſt that paſſeth knowledge* Eph. 3. 19. *It is even the peace of God which paſſeth al*, yea angelicall *underſtanding* If ſome great and mighty angell ſhould undertake to declare this peace to you

am confident he would confesse his abilities too weak, how much more I that am but dust and ashes? Surely when I shall have told you all that I am able I shall not tell you one hundredth part, & when you shall understand and believe all that you are able, you shall not attain unto the least part of that glory which shall hereafter be revealed; though I am not able to speak what you desire, or the thing it self *deserveth*, yet I will endevour to speak what I am able: And I shall commend unto you a twofold Peace, the first *Descending*, The second *ascending*. The first is the tidings of the *love and reconciliation* of the everliving God unto the sonnes of men.

The second declares the *reconciliation* of the sonnes of men to the everliving and everloving God.

To speak plain, first I will shew, how *God comes to be reconciled unto men.* Beare with the term *reconciled* although improperly spoken of him that was never an enemy. Secondly, I will shew you

How

how we come to be reconciled unto God.

For the first *How doth God come to be reconciled to men?*

I conceive now the drooping conscience that sits in darknesse under the cloudy apprehension of an angry Iudge, under the fearfull expectation of a terrible account, to be given unto the consuming fire, wil be very attentive to heare that which his heart so thirsteth after *How God may be reconciled.* Oh what shal I doe, saith the soule, to obtain the favour of God? What shall I doe to turn away his wrathfull displeasure from me wherewith shall I come before him? or how shall I appease him? Attend therefore and I shall declare that which thou wilt hardly believe, when it is told unto thee: for *Lord who hath believed our report, and to whom is the arm of the Lord revealed,* Isa. 53. 1. And yet that which I shall declare if thou canst believe it, will *fill thy mouth with laughter and thy tongue with singing,* Psal. 126. 2. Take this proposition, *God is freely, and fully reconciled to the elect, and loveth them.*

them in Iesus Christ without any previous dispositions, without any qualifications, without any performances of conditions on their parts, unlesse to be polluted and sinful be a previous condition or qualification. This is a *bold proposition* will the pharisee say, this is too good newes, to be true will the distressed soul say. But I say the Lord break your stony harts, & give you an heart of flesh, that you may submit to his righteousnes. And I make no question but the glorious grace of the father of our Lord Jesus Christ, shal abundantly be manifested, The method I intend is 1 *To prove the truth of this proposition* 2 *To answer six obiections.* 3 *To make application.* 1 *For the proof,* When *Eve* and *Adam* (in whose loins we all sinned) had eaten the forbidden fruit, and were now become guilty of condemnation. They hear the voice of God walking in the garden (which voice was thus) *thou hast eaten, and thou shalt dy*) they hide themselves from the presence of God, amongst the trees of the garden; when man had sinn'd & was in a despairing condition, having not so much wit as to think of a *saviour* much

eſſe the boldnes to *ask* one at the hands of an offended God.

Now in this caſe behold the exceed- Love of God towards man, in giving and manifeſting the promiſed ſeed, aſwell to the terrour of Satan, as to the conſola- ion of mankind. And *I will put enmity between thee and the woman, and between thy ſeed, and her ſeed, and it ſhall bruiſe his head, and thou ſhalt bruiſe his heel.* Gen. 3.15 (See if I may compare the Crea- tor, with the creature) how the Lords bowells *doe yern upon man.* And he cannot refraine himſelf, but that (leaſt man ſhould have been ſwallowed up with ſorrow) the *bleſsing of the promiſed ſeed,* ſhall be firſt declared, before the Lord pronounce, the *leaſt curſe againſt man.* Father *Abraham* receiveth the promiſe in the uncircumciſion of his fleſh. And unto *Adam* is the promiſe revealed, in the uncircumciſion of his heart; but leſt you ſhould think that ſome *qualifica- on in Adam,* did forerun the manifeſtati- on of the promiſe. I will referre you un- to that place of Scripture which I am

resolved) shall never slip out of my r
membrance (and I hope the like of yo
2 *Tim.* 1. 9. *Who hath saved us, an*
called us with an holy calling, not accordin
to our works, but according to his own pur
pose and grace which was given us in Chri
Jesus, before the world began. What
there, that is not comprehended in thi
word grace? here you see that grace wa
given before the world began. Now
what conditions or qualifications were
there in us before the world began? We
may safely therefore say that *the grace o*
our God was before all conditions, &c. u
this we will adde in the next place our
text, that like a diamond casteth his
lustre in the dark, and ministreth a great
measure of the spirit *Eph.* 2. 4. 5. *God*
who is rich in mercie for his great love
wherewith he loved us, even when we
were dead in trespasses and sinnes hath
quickened us together with Christ (by
grace ye are saved.] What if I shall now
prove so bold, as to make such a stop at
sinnes, as shall shew that that part of the
sentence is referred to that which went
before

before, so that we may say in plain terms that *God loved us with his great Love, even when we were dead in trespasses and sins.* If I shall read it thus, the text will bear it either in the originall, or in other translations. But if any froward person shall say that I doe injurie in reading it thus and that this clause [*dead in trespasses & sins* ought rather to be referred to *quickened*, which followes after then to the verb loved, which goeth before Let this man know that the sence will be one and the same: for when God *quickened* us, then he *loved us, with his great love*, His love being the cause of quickening: the effect of his Love, But thou sayst *we were quickened when we were dead in trespasses and sins.* Therefore we conclude, we were *loved with his great love when we were dead* in trespasses and sins For further confirmation I must intreat you to consider what is written by the Apostle Rom. 9. 11. 12. 3 verses. *For the children being not yet born neither having done good or evill, that the purpose of God according to election might stand not*

of

of works, but of him that calleth, It was said unto her, the elder shall serve the yonger, as it is written Iacob have I loved, but Esau, have I hated. Now you see Gods love set upon *Iacob*, where were *Iacobs* qualifications? he had neither done good nor evill. Therefore it is plain that God loved him before any qualification. But some may confesse that the Lord loved him indeed, *before he had done good or evil* And yet may perchance ask a question upon a supposition, saying, suppose that after *Iacob* was born, he should have led a wicked and perverse life, suppose that for some yeares, he should have been a notorious, and prophane person, *would* or *could* the Lord have continued his love to such a person as this? I answer boldly yea; for Gods love and mercy, are mercies of eternity, *the mercy of the Lord is from ever! sting. to everlasting, upon them that feare him Psal.* 103, 17. *not only to everlasting*, as eternall in respect of time to come, but also *from everlasting*, as eternall in respect of that which is past, Gods mercies are not onely *without be-*

ginning

ginning, but also *without ending*, as it is so often repeated even 26 times, *Psal.* 136. *his mercy endureth for ever*. This is it that is written by the prophet, *I the Lord, I change not, Therefore yee sonnes of* Iacob *are not consumed*. Mal. 3. 6. Would you know the true reason, why the sons of *Iacob* are not consumed, it is this, *I change not*: should the *Lord change* as often as *we change*: should his love *increase and decrease* towards us, as often as our love to him, and obedience to his Majesty, *ebbeth and floweth*, the Lord should be more variable then the wind, more changeable then the Moon, that the Lords love altereth not, although it hath beene sufficiently proved by that which hath been spoken, yet *to the praise of the glory of his grace*, I will proceed to shew you, by more testimonies that the Lord loveth all his elect, with his great love, even then, when as they lie weltring in their sinnes, & transgressions. Vnto this the *Holy Ghost* bears witnesse, *Rom.* 5. verse. 6. *When we were yet*

without ſtrength, in due time Chriſt died for the ungodly. For who Chriſt *died*, them the Father & the Son *loved*; but Chriſt *died* for the *ungodly*, that were without ſtrength, Therefore ſuch were undoubtedly *beloved of God.* Leſt wee ſhould think the firſt of theſe propoſitions to be weake, it is confirmed, verſe 8. *God commendeth his love to us, in that while we were yet ſinners Chriſt dyed for us.* And very worthy of obſervation is that which is ſpoken verſe 10; *when we were enemies we were reconciled to God by the death of his Sonne.* Here we have more proved than I have yet undertaken; for my task is to prove, *that God was reconciled to us whilſt we were enemyes.* This text ſaith not onely ſo, *but that we were reconciled to God when we were enemies*: But of this more ſhall be ſpoken hereafter, only for the preſent we diſire to have it granted, that when we were reconciled to *God*, he was without all doubt reconciled *to us*; for our reconciliation *to him*, is not the cauſe of his reconciliation

tion *to us*, but contrary his reconciliation *to us*, is the cause of our reconciliation *to him*, Now let us see the argument once againe, *For whom Christ died: those he loved. But Christ died for ungodly, for sinners, for enemies*, Therefore *hee loved ememies, sinners, ungodly*. And with such a love, as is not onely *verball*, but *reall*, not in word but in deed & in truth, as doth already appeare by his death, and will; yet more plainly appeare those acts of love, communicated unto us, even when wee were in the state of *ungodlinesse*, in the worst estate and condition. Let us consider that place so full of the glory of God, which is writen, *Ezek.* 16. 3. verses, unto the 15. verse. *Thou wast cast out in the open field to the loathing of thy Person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee in thy blood; yea, I said unto thee in thy blood, Live.* Why doth the Lord use this *Inculcation, In thy blood, In thy blood?* Is it not because he knoweth how hardly

we are drawne to beleeve the *glory of his grace?* and how ready we are to rob him of the honour of his infinite mercy? The Lord doth as it were say: I know you will wonder at this, that I should say, *Live*, before you were *washed, salted, or swadled*, while you were in your *blood*,

But I remember the act of my grace which passed upon you even in *blood*. The Lord loved us not because *we were washed and cleansed*, but therefore he *washed and cleansed us*, because he *loved us*. See the freenes of Gods love, *God so loved the world, that he gave his onely begotten sonne that whosoever believeth on him shall not perish but have everlasting life*. Ioh. 3. 16. This place is wel known unto you, it may be here lies hid something, which many of you never discovered, namely that *Christ given is the effect of Gods love, not the cause*. And that the *love of God* goes before the *gift of his son* as the *cause* goeth before the *effect*. He therefore gave his sonne, because he *loved*.

If this seem strange, that *Gods love* should be more ancient, in order of causes

then the *gift of his ſonne*, Becauſe that in him God doth communicate all things unto us, I anſwer, that *Chriſt is God manifeſted to him in the fleſh.* 1 *Tim.* 3. 16. And that all the bleſſings of that love, wherewith the Lord loved us eternally, are manifeſted onely in Chriſt Ieſus. And in him they are fully manifeſted to have been for ever in the boſome of the Father: So that for us to ſay or think, that *Chriſt purchaſed the love of the Father for us*, is that which I am confident the redeemer of the world will not chalenge unto himſelf. But ſay (as in another caſe) *it is not mine to give*, but it was given to them, to whom it is given before the foundation of the world was laid, This is all that I am able to ſpeak, unleſſe it ſhould be lawfull for me, in ſo reverend a myſtery, to uſe a diſtinction, and to conſider in the love of God the *original* of his love, and the *continuation* thereof, and to ſay that the *original* of his love was before the gift of his ſonne, as the cauſe before the effect But that the *continuation* of love, is to be refer-

referred unto the propriation of the redeemer, as the effect of that sacrifice which he offered, To speak plain, *Gods love* was before the gift of his son, as the cause before the effect But the *continuation* of that love, that he should love us for ever, requires a foregoing *propitiation & satisfaction*. But when we shal say thus, we fall into a depth unsearchable, when we shall ask why the continuation of his love should rather require a foregoing *propitiation*, then the *originall* setting of his love upon us, I confesse I cannot tell what to say, for to cleare this; but tremble to speak of this glorious mystery, And desire to refer my self to the iudgement of the spirituall, who are able to iudge all things, and to be instructed by them, whether it be not safer to rest, in that which was said before, then with subtilty of distinctions, to wade into the depth unsearchable. We see the great love of God to us, *in our bloud*, how that he so loved us, that he *gave us his sonne*, I will now be bold to step a step higher, if higher may

be

be, and to shew you that God did not only love us in our bloud, with his great love; But that his love to us in our bloud *was as great as ever afterwards.* He loved us, I say, *with as great love when we were in blood and pollution as he did afterward when we were cleansed.* I know the Pharisee will stamp at this, and say, Doth God love us aswell *before* conversion as *after* conversion? Did God love *Paul*, with as great a love when that he persecuted the Church, as when he preached the Gospell? I will answer boldly, yea he did, And that I shall by the assistance of God prove unto you, against men, or devills who shall oppose it. That God loved us being *dead in trespasses and sinnes*, you have heard proved: now give mee leave to propound a question, Whether this great love wherewith God loved sinners, be not his *infinite love* like himself? nay, whether is it any other thing then him self? *God is love.* 1 *Joh.* 4. 16. If this be granted that Gods love is infinite to sinners, that it is like himself,

yea, that it is himſelfe: for love in God is not a quality: Then it will be plaine, that his love is not capable of *increaſe or decreaſe*, but is alwayes *one and the ſame*. The difference is in us, whoſe apprehenſions doe often *increaſe* and *decreaſe*. Again, is not the *love of God* to be weighed by the pledges of his *love*? But we ſhall find the greateſt pledges of his love to be given unto ſinners even in the ſtate of ungodlineſſe. What greater pledge than the gift of his Sonne? *In this God commendeth his love, &c.* as before, Rom. 5. 8. All the mercies of God are commendations of his love, but none like this: All other gifts are not comparable to the gift of his Sonne. *He that ſpared not his owne Sonne, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* Rom. 8. 32. If all things were laid in one ballance, and the Sonne of God in the other, no man doubteth, but that the Sonne of God would bee infinitely beyond all things. *Greater love than this hath no man, that a man*

a man lay down his life for his friend, John 15.13. But *greater love* hath God, in that he laid down his life for his *enemies*. *In this was manifested the love of God towards us, because that God sent his onely begotten Son into the world, that wee might live through him. Herein is love, not that we loved God, but that God loved us, and sent his Sonne to be the propitiation for our sinnes*, 1 Iohn 4.9.10. Now that the Apostle saith, *In this was manifested the love of God*. And, *Herein is love*, he doth it to this end, that hee might shew unto us, that Christ was the greatest manifestation of Gods love: *Hereby perceive we the love of God, That he hath laid down his life for us*, 1 Iohn 3.16. These speeches are all comparative, shewing us that Gods *loue* was manifest in nothing more, or rather nothing so much, as in the *death of his Son*. *Abrahams* love to God appeared in many things; but above all, in that he denied not his Sonne. For *now I know that thou fearest God, seeing thou hast not with-held thy sonne, thine onely*

sonne

ſnne from me, Gen, 22.12. May not we iuſtly ſay with admiration unto God, *Now we know that thou loveſt us, becauſe thou haſt not with-held thy Sonne, thine oneiy Sonne*, Thus you ſee God doth not onely *love* us before converſion, but he loveth us with his *great love*, yea *his greateſt love* that ever was communicated to the creature: for greater love did God never manifeſt to the creature, than that hee ſhould give his Sonne. This may more fully appeare by ſeverall effects of the love of God, communicated unto men, by God, in and through his Sonne; before converſion, faith, &c. or any thing in us preconſidered. *He hath choſen us in him before the foundation of the world. Eph.* 1. 4. Again, *Hee hath predeſtinated us unto the adoption of ſonnes, by Ieſus Chriſt to himſelfe, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his bloud, even the forgiveneſſe of ſinnes, according to the riches of his grace*, verſes 5.6.

5.6.7. *In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsell of his own will*, verse 11. How many acts of God have wee here comunicated by his grace unto the creature, before repentance, faith, or conversion, or calling. We will adde to these one act of grace more communicated to the creature in the state of ungodlinesse. *God justifieth the ungodly*, Rom. 4.5. yea take wee sanctificaiion in the common acception, may we not say God sanctifieth the ungodly. For men are not sanctified because they are godly, but godly because they are sanctified. Yea one thing more, even *Calling* it self, *effectual Calling* I meane, goes before conversion, as the cause before the effect: for calling is not an effect of conversion, but conversion is an effect of calling. It is necessary that God call before wee can heare; yea that God open the heart before wee can receive. If I did think that these things needed proofe, I would spend time about it.

You

You ſee now, Predeſtinarion, Chooſing, Redemption, Iuſtification, Sanctification, Calling, opening of the Heart, all of them gracious acts of God, communicated unto the creature before the converſion of the creature to God. Let us heare the Lord ſpeaking of his own work upon the creature, Eſay 57. 18. *Hee went on frowardly in the way of his heart; I have ſeen his wayes and will heale him, I will lead him alſo, and reſtore comforts to him, and to his mourners.* Whom wilt thou heale? O Lord whom wilt thou reſtore? Even him whoſe wayes I have ſeen. What are thoſe wayes? Even frowardneſſe and perverſneſſe. *Hee went frowardly in the way of his heart.* See againe, *Eſay* 43. 25. *I, even I am hee that blotteth out thy tranſgreſſions for mine owne ſake, and will not remember thy ſinnes.* Whoſe ſins will the Lord blot out? Looke wee back unto the 22. verſe, *Thou haſt not called upon mee, O Iacob, thou haſt been weary of mee, O Iſrael, Thou haſt made me to ſerve with thy ſinnes, Thou haſt wearied me with thine iniquities,* verſe 24. See, Thou haſt been wea-

rie of me, yea thou haſt wearied me. This is *Iacobs* qualification. This is *Iſraels* preparation. Then followes, *I, even I, am he that blotteth out thy tranſgreſſions.* As if the Lord would ſay unto his people, as he ſpeaketh by the prophet *Ezek.* Chap. 36. 22. *Say unto the houſe of Iſrael, Thus ſaith the Lord God, I doe not this for your ſake, O houſe of Iſraell, but for my holy names ſake, which ye have profaned among the Heathen, whither ye went,* or as when *Iſrael* was neer the confines of *Canaan* The Lord ſpeaketh thus unto them by *Moſes, underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſſe it for thy righteouſneſſe, for thou art a ſtiffnecked people.* Deut. 9. 6. As if the Lod ſhould ſay, I will b'ot out your tranſgreſſions. But I would have you know the riches of my grace. It is not any thing in you that moveth me unto it. For there is nothing in you but rebellion; but I doe it for my glory ſake. As the Prophet ſpeaketh in the name of the Lord, Eſay 48. 8, 9. *I knew that thou wouldeſt deale very treacherouſly, and was*

called a transgressour from the womb: for my names sake will I deferre mine anger, and for my praise will I refraine for thee, that I cut thee not off. This is all the qualification we bring unto God, to win his love and mercie: We are rebellious, we are prophane, we are a stiffe-necked people. And if the Lord should not love us, untill hee find lovely conditions in us, surely he must hate us for ever: If God should not be reconciled unto us, untill we be reconciled unto him: he must continue our enemy for ever. Wherefore considering what hath been said, we will be bold to conclude to the praise of the glory of his grace, that *his love and mercie to us, is before all qualifications in us: that his love and mercy to us, is the cause of all qualifications in us. That his love towards us is as great before faith and conversion as after.* There is no difference in him. But some will say, peradventure we grant that God thus loveth us, as is before prov'd; but it may be it was because hee foresaw we would be good, repent, beleeve, &c. Farre bee it from us to en-

certain ſuch thoughts. He that well conſidereth what hath beene ſaid, ſhall well perceive, that God doth not therefore love us, becauſe hee foreſaw we will repent and beleeve, but therefore cauſeth us to repeut, and beleeve in his time, becauſe he loveth us.

But to make this alſo more cleare, the holy Ghoſt declares, *That the kindneſſe of God towards man, appeared not by works of righteouſneſſe which we have done, but according to his mercy he ſaved us*, Tit. 3.4 5. The paterne according to which God ſetteth his love upon man, was not any thing ſave his rich mercy, whereby it is plain, *Not that wee loved him, but that he loved us*, 1 Iohn 4. 10. *Yee have not choſen mee, but I have choſen you*, Iohn 15.16. As our Father *Abraham* receiceived the righteouſneſſe of faith being yet uncircumciſed, and then received the ſigne of circumciſion, a ſeale of the righteouſneſſe of faith which hee had yet being uncircumciſed: So as *Abraham* was firſt righteous, and then circumciſed; not firſt circumciſed, and then righteous:

So the children of *Abraham* are first *beloved* and then *converted*, not first *converted* and then *beloved*, And as God did not account *Abraham* righteous because he foresaw he would be circumcised, But therefore he gave him the signe of Circumcision because he had made him righteous. So it is with the children of *Abraham*, God doth not therefore love them, because he foreseeth they will repent and believe, but therefore he causeth them in his time to repent and believe the Gospel, because he loved them. Thus have I done with the first thing propounded in the handling of this proposition: The second followes, namely the answer unto the severall objections. The first and greatest is this, if God love the elect whilst they are yet *dead in trespasses and sinnes*, and so love them with his great love, and with as great a love before conversion as after, as is before proved, then how is it said. Psalm 5.5. *Thou hatest all the workers of iniquity?*

And hither we may referre many pla-

ces

ces of Scripture of like nature. *If God hate all the workers of iniquity,* how can he be ſaid *to love the ungodly?* Thus you ſee in one ſhort ſentence, ſeemeth to be quite overthrown all that I have hitherto ſpoken. To wind out of this labarinth, which ſome having aſſayed, have further intangled themſelves (with invocation unto *God* for the wiſedome of his *holy Spirit* to guid us into the truth) I will firſt ſhew you what ſome have ſaid to clear this; and then I ſhall deliver unto you mine own iudgement: And yet, I hope, not mine owne, but the iudgement of the Spirit of God, and of moſt of the Saints of God. Firſt then, I find a great Cathedrall Doctor (moving the obiection, and labouring to give ſolution) to give us this diſtinction; That God hates the workes, but not the perſons of his elect. I will not ſtand to queſtion, whether there may be ſuch a diſtinction admitted, or no, but will take it for grant; and yet I doe believe ſinne to be of that

hideous nature, and the iuſtice of God ſo perfect, that he cannot but hate the perſon, unto whom hee imputeth, and upon whom he chargeth ſinne, if ſo be the perſon charged cannot give full, perfect, and preſent ſatisfaction. And yet will I not ſay, that the Sonne of God. upon whom all our iniquities, *great and ſmall, were charged*, was at any time, *Filius odii*, a ſonne of hatred (for the father was eternally *well pleaſed with him*) the reaſon is, that our ſinnes were no ſooner charged upon him, but that hee had given full and perfect ſatisfaction, *being the Lamb ſlain from the foundation of the world*, *Rev.* 13. 8. Although the foreſaid diſtinction of perſon and workes, ſhould be granted, without further queſtion, yet give me leave to pronounce it nothing pertinent to the ſolution of the Obiection in hand: For the Text ſaith not onely *he hateth the works, but the workers*, (that is, the perſons working) *iniquite*. Another anſwer is brought to untie this knot,

knot, by a *jiugling* distinction of a two-fold love in God, namely, *Amor benevolentiæ*, and, *amor complacentiæ*, that the simple may understand, there is in God, say they, a *love of well-willing*, and a *love of liking*. Now God (say they) loves his elect before their conversion, with the love of *well-willing*, but not with the *love of liking*. Like unto which we heare of a distinction not seldome, Of the love of *Election*, and the love of *Iustification*. God (say they) loves his elect with the love of Election, but not with the love of Iustification. First of all, I desire you to consider, whether there be not more time then reason in these distinctions; the love of *Election*, and the love of *Iustification*, being not diversities of love, or divers degrees of love, but divers *manifestations* of one and the same infinite love. As when a Father hath conveyed an inheritance to his Sonne, here is no new love from the Father to the Sonne, but a new manifestation of that

love, wherewith the father loved the ſonne before. Secondly, how can it be that God ſhould not like the perſon whom he loves? There is indeed this difference betwen *Humane* love and *Divine*; Men commonly *love* becauſe they *like*: but God *likes* becauſe hee *loves*. Man cannot but *love* where hee *likes*. And I beleeve (ſpeaking of the perſon) God cannot but *like* where hee *loves*. To make ſuch differences of love in God, will I feare open a gap to many foule abſurdities. But ſuppoſe that theſe things could be ſo, it will appeare that God loves the perſons of his elect, not only with a love of *Benevolence*, but alſo with a love of *Complacence* and liking: For this is the voyce of the Father from heaven, *This my beloved Son in whom I am well pleaſed*, Matth. 3. 17. Here is a revelation of the love of liking, *I am well pleaſed*: The Father is well pleaſed in his Son. With whom? Surely with thoſe unto whom hee had given his Sonne, that is, all his elect. Againe,

gaine, this anſwer, if it were beyond all exceptions, yet it is very impertinent to the obiection: For the Text doth not onely ſay, that God *loveth* them not with ſuch or ſuch a love, but in plaine terms it ſaith, that *the Lord hateth them that work iniquity*. Now what ſhall we ſay, that *God* loves a perſon with *infinite love*, beyond expreſſion, or conceit, and yet at the ſame time, hateth the ſame perſon with that *perfect hatred* wherewith hee hateth all the workers of iniquitie. Let us take heed that we draw not a vaile before the face of God, and delude our ſelves and others with ſuch frothy and impertinent diſtinctions. But I have by this time bred a kinde of wonder in you; what I ſhall ſpeak, ſeeing that which other men have ſaid thus far, liketh me not. I anſwer therefore, that this clauſe, *God hateth all the workers of iniquity*, and *God loveth the ungodly*, are both in Scripture, and therefore both true; yet in a different ſenſe. The firſt, *The Lord hateth all the*

workers of iniquity, is the voyce of the *Law*: the other, the Lord loves *sinners*, is the voyce of the *Gospel*. Now the Law, and the Gospel speak divers things; the one being the manifestation of Gods iustice, tells us what we are by nature: the other, being the manifestation of Gods mercie, tells us what wee are by grace in Iesus Christ. The *Law* saith, that *every sinner shal be accursed*. The *Gospel* saith, *Iesus Christ came into the world to save sinners*. The *Law* saith, *God will by no meanes cleare the guilty*, Exod. 34.7. The *Gospel* saith, *God iustifieth the ungodly*. The *Law* declareth wrath without forgiveneſſe: The *Gospel*, Mercy, grace and peace in Iesus Christ. Thus farre is the obiection answered; but yet all difficulty and scruple is not removed: For the *Law*, you will say, is an eternall veritie, whatsoever it saith, is true. I confesse it so, and one iot or tittle thereof cannot faile. But I say, with the *Apostle*, that *whatsoever the Law saith, it saith to them only, who*

who are under the Law, and to none e-ther. I ſay again, *that the righteouſneſſe of the Law is fulfilled by Chriſt for us all; yea in all that walk not after the fleſh, but after the Spirit*, Rom. 8. 4. So that although the elect of *God* are ſinners in the iudgement of the *Law*, *Senſe*, *Reaſon*, yea and oftentimes *Conſcience*; yet having their ſinnes tranſlated unto the Sonne of God, (in whom they were elected) they have the righteouſneſſe of the *Law* fulfilled in the Mediatour, and ſo become to be accounted righte-ous in his ſight; that as God on the one ſide delivered the *innocent to death*, as though hee had been a ſinner, being made countable for our ſinnes: So on the other ſide, God *loveth*, *juſtifieth*, *cleareth* the guilty and ſinners, as if they had been *holy*, *righteous*, and *blameleſſe*. The ſumme is this, that as *Chriſt* was *no ſinner indeed*, and yet *a ſinner by imputation*; ſo they that are *Chriſts*, are no ſinners by *imputation*, and yet *ſinners indeed*.

Thus much for the firſt Obiection, The ſecond followes.

Objection 2.

If *God* be reconciled unto us, *before all condtions, &c.* How is it that our Saviour ſaith, Matth. 6. 15. *If you forgive not men their treſpaſſes, neither will your heavenly Father forgive you your treſpaſſes.* Vnto which may be ioined that which we have, Matth. 18. 35. *So likewiſe ſhall my heavenly doe alſo unto you, if yee from your heart forgive not every on his brother their treſpaſſes.* In which place we ſee, firſt, that *unleſſe we forgive, God will not forgive us:* Nay more, that God will reverſe the act of his mercy, if afrer hee hath *forgiven* us 10000. talents, wee ſhall not *forgive* 100. pence, wee ſhall bee delivered to the tormentors, until we pay the whole due. For anſwer to this Obiection, we muſt lay down two grounds; the firſt, *That God rever reverſeth the acts of his mercy communicated to his Elect: For the gifts and calling of God are with-*

without repentance, Rom. 11.29. *God is not a man that he ſhould lie, neither the ſonne of man that he ſhould repent*, 1 Sam. 23.19. The ſecond ground, that *Gods forgiveneſs of us is a fore-runner of our forgivenes of our brethren.* And we cannot truly forgive our brethren, untill wee doe apprehend Gods forgiveneſſe of us. *Shouldeſt not thou have had compaſſion on thy fellow-ſervant, even as I had pitie on thee?* Matth. 18.33. And upon this ground the Apoſtle preſſeth the *Epheſians* unto kindneſſe and tenderneſſe of heart, *forgiving one another, even as God for Chriſts ſake hath forgiven you*, Eph. 4.3.

But then if this be ſo, what meane the foreſaid places, which ſtrengthen the objection? I anſwer: That *forgiveneſſe* is there to bee taken for the manifeſtation of forgiveneſſe: *Except ye forgive men, neither will your heavenly Father ſo fully declare, and manifeſt himſelfe unto your conſciences*; and ſo this place pertaineth properly to our reconciliation

ciliation with God, not unto Gods reconciliation with us. That this is not a ſubtile evaſion, but the truth, appeares firſt by a place of Scripture; ſecondly, by the *judgement* of Interpreters upon a like place: The place of Scripture is found *Luke* 7.47. *Her ſinnes which are many are forgiven her, for ſhee loved much.* What have wee here? that this womans great love was the cauſe of remiſſion, or that it went before her obtaining of remiſſion, as *Bellarmine* contendeth? Verily no: but it is plaine, that her *remiſsion obtained*, was the *cauſe of her love*. *Simon*, ſaith our *Saviour*, A certaine creditor forgave two debtors frankly: whereof the one ought five hundred pence, the other fifty; which of the twain wil love him moſt? *Simon* anſwereth *well, He to whom he forgave moſt.* Our *Saviour* maketh the application; Seeſt thou this *Woman*? Thou loveſt me a *little*, Thou haſt bidden me to dinner. But when I came into thy houſe, *thou gaveſt me no water for*

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my feet; but ſhee, hath *waſhed my feet with her teares, and wiped them with the haires of her head. My head with oyle thou diddeſt not anoint, but this woman hath anointed my feet with ointment.* Thou ſeeſt, that I have forgiven thee a *few ſinnes*, and thou loveſt mee a *little*, but this woman hath *much* forgiven her: Therefore *ſhe loved much*: whereby we underſtand two things; firſt, that her *love* was not the cauſe of *forgiveneſs*, but *forgiveneſſe* a cauſe of her *love*. Secondly, That *forgiveneſſe* in this place includeth the *manifeſtation of forgiveneſſe*: many ſinnes are forgiven her, the ſenſe is this, it appeareth unto this woman, that I have pardoned a *multitude of ſinnes* for her. This is the Scripture.

The judgement of Interpreters in the Proteſtant Church, upon a like place, is occaſioned by an argument urged by Cardinall *Bellarmine*, and other poplings, againſt the Proteſtants, on this wiſe: If, ſaith he, the Proteſtants have pardon of all their ſinnes, in ſuch

wiſe,

wiſe as they ſay they have, why doe they yet pray, *forgive us our treſpaſſes?* if they be already *forgiven?* The Proteſtants anſwer with one conſent: that they doe beg at the hands of God, *greater certainty*, and *aſſurance* of his grace towards them: the Petition *forgive us our treſpaſſes, may well ſtand with aſſurance of pardon.* The condemned perſon that is upon the ladder, having received the pardon of a gracious Prince, heares it read; is aſſured of it, and rejoyceth in it, yet this perſon being called into the preſence of the King, if he ſhould fall downe and ſay, *Pardon mee my Lord the King*; who could lay folly to his charge? So we having received the free pardon of ſinne at his hand already, yet as oft as wee come into his preſence wee cry to the glory of his grace, *forgive us our treſpaſſes*: for while we beg at the hands of God, that which we have before received, we doe magnifie his grace, that hath freely given it. Againe, who ſo ſure, and certain

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of pardon, but that he either needeth a greater assurance, or at least that assurance to be by Gods mercy continued. Thus much for the second objection. The third followeth. If God love us *in bloud and pollution, as well before conversion, as after conversion*; then to what purpose serve our *faith and good workes?* First, I answer this objection indirectly, by propounding one question; whether thou thinkest that thy faith and good workes can obtaine, or procure the love and favour of God. If thou sayest no, then why doest thou make this objection? If thou sayest yea, then I demand, who shall give thee faith and good workes? Shouldst thou expect them from any other then from the hand of a loving God? Secondly, I answer directly, by shewing thee the true office of faith: Although faith do not procure Gods love and favour, yet is it to very good purpose, and exceeding precious: That you may know the love of God, and be sealed with the holy

ly Spirit of promiſe. *In whom after yee beleeved ye were ſealed with the holy ſpirit of promiſe; which is the earneſt of our inheritance unto the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory*, *Eph.* 1. 13, 14. The Originall reades it, *In whom beleeving ye were ſealed*: ſo that *beleeving* is *ſealing*, and an earneſt of the inheritance. Secondly, that *beleeving* you who were under darkneſſe, and in the ſhadow of death, and ſaw no light, yet I ſay *beleeving yee might rejoyce with ioy unſpeakable, and full of glory, receiving the end of your faith*, 1 *Pet.* 1. 8. *Rom.* 15. 13. *The God of hope fill you with all ioy and peace in beleeving.*

Thus you ſee your faith is to very good purpoſe, and yet not to that purpoſe, to obtaine the love and favour of God. Thus much for the office of faith; yet doe I not undertake, to ſet out unto you the whole office of that moſt precious gift, but only ſo much as may ſerve to anſwer the preſent obiection.

iection. But ſecondly, to what purpoſe ſerve our good workes? I anſwer, to very good purpoſe alſo: namely, to expreſſe our *thankfulnes* to God, and our *Lord Ieſus Chriſt*, who hath delivered us from our enemies: *That we being delivered might ſerve him without feare in holineſſe and righteouſneſſe before him all the dayes of our life*, *Luke* 1. 74, 75. We doe not ſerve God to obtaine deliverance by ſerving of him. But of his free grace obtaining deliverance wee ſerve him. Wee doe not ſerve God to obtaine ſalvation, but obtaining ſalvation freely by Ieſus Chriſt, we offer up our ſou's and bodies, a living ſacrifice of thankſgiving. I anſwer further, Thy good workes may bee *profitable unto men*, *Tit.* 3. 8. but *not unto God*, who is of abſolute perfection, and needeth not any thing which thou canſt doe. *Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelfe? Is it any pleaſure to the Almighty that thou art righteous? or is it any gaine to him that*

that thou makeſt thy wayes perfect? Iob 22.2.3. Thus you ſee the office of your faith and workes. Becauſe we ſay that God loves us as well before converſion as after, doe wee therefore make faith and workes void? God forbid. Muſt I needs put out my *fire*, becauſe I will not ſet it on the *top of the houſe*? No, I will keepe it within the *chimney*, which is the proper place. Woe be to that Citie, where the fire ſhall overtop the houſes: *fire* is precious in the *chimney*, but *dangerous* elſewhere. Precious is the gift of *faith*, if kept within his own ſphere; but if we ſhall begin to lift it up, and place it in the throne of *Chriſt*, what rock more dangerous to the ſoul? The *Braſen Serpent* was a great bleſſing ſo long as *Iſrael* looked at it by Gods appointment, to be healed of the bitings of the fiery Serpents. But when once *Iſrael* ſhall burne incenſe unto it, let it be *Nehuſhtan*, a peece of old cankred braſſe, 2 *Kin.* 18. 4. Thus for the third obiection, the fourth follows.

If

If God love us *with as great a love before converſion as after*, then what need we take care what we doe? If we repent and beleeve, the Lord will love us never the better; If we neither repent nor beleeve, the Lord will love us never the worſe. Anſwer. I can hardly vouchſafe to give an anſwer to this obiection, becauſe the wiſe man adviſeth, *Pro.* 26.4. *Anſwer not a Foole according to his folly, leſt thou bee like unto him.* And yet I muſt give an anſwer, becauſe the wiſe man commandeth, *verſe* 5. *Anſwer a Foole according to his folly, leſt hee bee wiſe in his owne conceit.* Leſt if I ſhould paſſe by this obiection, thou ſhouldeſt triumph as if thou hadſt gotten the victory. I anſwer therefore with the Apoſtle, *Shall we ſin that grace may abound, and ſhall we ſin becauſe wee are not under the Law, but under Grace? God forbid*, Rom. 6.15. This obiection was moved by cavelling ſpirits even in the Apoſtles time, well nigh 1600 years agoe, and you ſee the anſwer. And

now the ſame ſpirit rageth in thee. But I thought what a cuſtomer vvee ſhould have of thee. Thou vvouldeſt make men beleeve, that thou art no *Iuſticiary*, no *Papiſt*, not one that ſeekes to bee iuſtified by thy workes. And yet if thy workes cannot *obtain Gods favour*, if they cannot procure an *increaſe of his love*, thou will preſently caſt off all, and give liberty to thy fleſh. Give me leave to ſpeak plain, *Thou art hee that turneſt the grace of our Lord Ieſus Chriſt into wantonnes, whoſe end is deſtruction, whoſe God is thy belly, whoſe glory is thy ſhame, who mindeſt earthly things*, Philip. 3. 19. But bee it known unto thee, that the *grace of God teacheth* (other things, namely) *to deny al ungodlines and worldly luſts, and to live ſoberly, righteouſly and godly in this preſent world*.

But I perceive by this obiection, that thou accountedſt this a doctrine of libertie, to declare the free love of God in Ieſus Chriſt: and thou thinkeſt it were better to hide this from the people,

ple; and to terrifie them with Hell fire, with wrath, and iudgement, and with the fierie flashings of Mount Sinai, and to keepe them in bondage. I can hardly refraine from giving thee very evill language, that art thus presumptuous and audacious to contradict the Lord Iesus, who hath given commandement that the Gospel of peace should bee preached to all Nations. I will spare to speake what I think, and commend unto thy consideration the iudgment of one of our owne Countrimen, whose learning was by his adversaries commended, whose constancie and patience in his martyrdome was admired: it was *Iohn Fryth*; who writeth to this effect: Thou maist preach hell and damnation, and the rendring of a terrible account to a severe Iudge, &c. seven yeares together, and yet not make one good Christian man. Hee that would make a good Christian, let the love of God be the first stone, which he layeth for the foundation. Thus hee

ſpeaketh. And indeed what motive to obedience ſo ſtrong as love? Many waters cannot quench love, neither can the flouds drowne it, *Cant.* 8. 7. What greater feare then that which proceedeth from love? If wee have an enemy whom we hate, wee ſheath a ſword in his bowels, or cleave his head with a Polax, and cry him no mercy: but how carefull are we not to do the leaſt iniury to a friend? if we tread on his finger, we are ſory at the heart. What greater aggravation of ſinne, then to ſin againſt love? Were not he an ungracious and rebellious ſonne among ſt men, who ſhou'd reaſon thus: I have an indulgent Father, who loveth me exceedingly, deemeth nothing too good for me, who hath given mee aſſurance and poſſeſſion of his whole inheritance, therefore I will furely neglect him, I will ſhew my ſelfe undutifull againſt him, I will no more regard his commands, or attend unto his precepts, but whatſoever will grieve him, that will I doe.

doe. What heart could not afford to caſt a ſtone at the head of ſuch a ſonne of *Belial* as this, to daſh out his brains? For ſhame let the mover of this obiection bluſh, and hide his head, let him conſider his folly. The caſe is thine, thou art the man; becauſe God aboundeth in free love, mercy, and kindneſſe, therefore thou wilt abound in wretchedneſſe. I ceaſe to ſpeak any farther of this to thy greater ſhame. The fifth obiection followes, which is indeed more mannerly than the former.

Obiect. 5.

If God love us, bee reconciled unto us, before our faith and our converſion, then a man may poſſibly dye without faith, and yet be ſaved.

I anſwer: This followeth not, becauſe God hath ingaged himſelfe to the contrary: which if he had not done, much might have beene ſaid. But wee ſee, hee that cannot lye, hath ingaged himſelfe unto his people: *I will put my Law into their hearts, & in their minds*

will I write them, Heb. 10. 6. *And all shall know me from the least to the greatest*, Heb. 8. 11. *All thy children shall bee taught of God*, Iohn 6. 54. Isaiah 54. 13. So that we say, *He that beleeveth not shall bee damned*. Not because his believing doth alter or change his estate before God; but because the God of truth hath promised, that hee will not onely give us remission, but that he will also give faith for our consolation; and so faith becommeth a note and mark of life everlasting, and finall infidelity a sure note of eternall condemnation; that whosoever, or whatsoever he be in life or conversation, yet *hee that beleeveth not shall be damned*. Thus much for the fifth.

Object. 6.

The sixth obiection: If God love us as you say, why doth he suffer us to live in 10. 50. or 60. yeares?

I answer: *what art thou that replyest against God? How unsearchable are his judgements, and his wayes past finding out?*

out? Rom. 11. 33. Againe, let us aske *Paul*, why the Lord ſuffered him (being an elect and choſen veſſell) to perſecute his Saints unto death and bonds, and to cauſe many to blaſpheme; and hee will tell us, that *in him firſt Ieſus Chriſt might ſhew forth all long ſuffering for a patterne to them which ſhould hereafter beleeve on him to life everlaſting*, 1 Tim. 1. 16. Thirdly, thou mayeſt as well obiect, ſeeing that God is of infinite power, why doth he ſuffer ſinne in the world? if thou ſhouldeſt, the Lord will give anſwer, *My grace is ſufficient for thee*, 2 Cor. 12. 9. Thus farre for the obiections, now wee come to the third thing propounded, The application of what hath been ſpoken.

Applicat. 1.

In the firſt place we will obſerve the difference betweene the true Religion and the falſe, from that which hath been ſpoken. There are many religions in the world. And it fareth with diverſities of Religions, as with diverſities of

opinions: there is a possibility that they may be all false, but it is altogether impossible that they should be all true. There is but one true Religion, but there are many false: the false Religions seeming to differ exceedingly amongst themselves, in very many things even in the object of worship, and in the matter, and manner; yet be they never so different, there is one common foundation, wherein they doe all agree, and wherein they differ from the true. The true Religion propoundeth unto us a God in chiefe reconciled, pacified, pleased, a *justice* already satisfied, a propitiation made, sinnes taken away: and we have not one *jote*, not one apex in all the new Covenant to be found of reconciling God to us, but of our reconciliation to God: The new Covenant manifesteth unto us a God already reconciled to us, and the whole ministery of *reconciliation* propoundeth our reconciliation to God. Now this is the common character of all false religions

ligions of what ſort ſoever, Iews, Turks Papiſts, phariſaicall Proteſtants, Heathen, all propound in ſome degree or other, an angry God, a deity not reconciled, and then preſcribe certain means and ſervices whereby to appeaſe his wrath, and to quench his diſpleaſure, and to obtaine his love and favour. Man doth not oftner ſeeke after ſalvation, but hee naturally ſtumbleth upon this principle, *What ſhall I doe to be ſaved?* The world would bee ſaved by doing. *Martin Luther* ſpeaking of this difference, doth more than once compare the falſe religions unto *Sampſons* foxes, *Iudg.* 15. 4. their heads looking divers wayes, but they were faſtned together by the tayles. This compariſon wee doe imbrace; yet I had rather compare them to Gentlemens Spaniels, which are faſtned together by the necks, but looſe at the tayles. They differ indeed in ſome circumſtances, but in the main ſubſtance they agree in one. Doe wee not ſee ſome men contending with the

Papiſts,

Papiſt, with wonderfull eagerneſſe? doe we not ſee others tugging, and haling, one one way, the other another, one for this ceremony, and another for that, as though there were a mortall difference betweene them, yea the difference ſo great, that it is ſometimes the greateſt reaſon for one ſide to refuſe this or that becauſe the other uſeth it: Now hee that ſhall ſearch into the innermoſt ſecrets of theſe antagoniſts, ſhall finde, them that ſo eagerly differ about circumſtance, (who could have beleeved it?) to agree in ſubſtance. Like ſhips that ſail in the ſea a great way aſunder, yet all tending to one haven. All tending to this end, to win or obtaine the favour of an angry God. This that hath beene ſpoken may prove a helpe to adminiſter a ſpirit of diſcerning unto the ſimple, in theſe diſtracted times, wherein the Commonwealth is not more diſtracted than the Church. Now among ſo many diverſities of opinions, how ſhall we know which is the old and the good

good way, that we may walk in it? One saith I am Christ, another nay, but I am Christ: for thy direction, search for that religion that abaseth man, that giveth the glory of grace to God; that propounderh the free love of God in Iesus Christ, without mixture of any thing in the creature, that is the true religion, all the rest are false; that is the true way, and strait line, all the rest are counterfeit, and crooked. This is the first application.

The second Application is to correct our idolatrous thoughts & iudgements, that we have had of God. What fooliſh fancies have poſſeſt our ſoules? How often have we thought God to be like unto our ſelves? How many times have wee imagined an angry God, a wrathfull Maieſty? And ſought to appeaſe his indignation by faſting, by praying, by almes, by teares, and ſuch like things? O fooliſh man! if his wrath ſhould not bee before appeaſed, what creature could ſtand in his ſight?

Doe

Doe wee not ſee when ſome Lion-like man is incenſed, the vvhole houſe trembles, not one ſervant, no not a ſon dares come into his preſence, before his wrath be over? If we ſo feare the uniuſt vvrath of man, how terrible would the iuſt vvrath of conſuming fire bee? what great preſumption were it for the creature to come into his preſence, if his wrath were not appeaſed. We complain of idolatry crept into our unhappy Nation. We complain of bowing, of cringing, of croſſing, and many ſuch fopperies. Search we, I beſeech you, if idolatry have not hitherto crept into your hearts, if you have not ſet up a great idoll, and bowed unto that image, with all it vvorſhippeth. Learne to make clean the inſide as vvell as the outſide of the cup. Learn to baniſh out of the ſoule thoſe fooliſh and vain conceits: learn to ſee the glory of the face of God in Jeſu, and to worſhip him in ſpirit and in truth. There cannot bee greater idolatry committed, than to conceive

conceive a poſſibility of gaining the love and favour of God, by vvorkes wrought in the creature. This is as great an idoll as that which was ſet up in the plain of *Dura*, in the province of *Babylon*, ſixtie cubits high, Dan. 3. This is the Beaſt that hath made the whole earth to partake of her fornications.

The third Application, is to ſtirre us up to admire the exceeding love of God, and his wonderfull goodneſſe. Heare, O heavens, and give eare, O earth, vvhether ever the like grace were heard of, ſince the mountaines were framed. Who could have expected, that the Lord ſhould have been halfe ſo gracious? Did vve ever imagine to heare ſuch a voyce from heaven to earth, ſo full of grace, ſo full of glory? Had the Lord propounded his love and reconciliation to us, upon hard and difficult conditions, yet if poſſible, ſhould not we have accounted it an happineſſe, for what would not the diſtreſſed ſoul have done

done, (vvitneſſe the acts of our Fore-fathers,) for to have purchaſed remiſſion, and to have obtained the favour of God? But ſee, if any grace bee like to this grace: The Lord calleth from heaven, unto the ſonnes of men, by his Son Ieſus, ſaying: O yee ſons of men, what could I have done, or what could you have vviſhed me to doe, more then I have done? Behold, I am friends with you, I love you truly; ſee, have I not given you my Sonne? And now I beſeech you by my Son, that you would bee reconciled unto me; I am friends with you, be you friends with me. Did vve ever think to hear the God of Heaven to beſeech and intreat us to bee reconciled unto God? That man ſhould intreat God to be reconciled, vvas that vve might imagine; but that vve ſhould find God already reconciled, and praying of man that he vvould bee reconciled; this is grace beyond expreſſion. And as this ſets forth the glorious grace of God, ſo doth it aggravate our un-

unthankfulneſſe unto God, if wee ſhall refuſe his gracious offer.

If ſome poore and baſe man, ſome notorious perſon had offended the Magiſtrates of this Citie, whereby he had deſerved ſevere puniſhment, yet the Magiſtrates ſhould ſend for this offendor, and declare themſelves ſatisfied, and intreat him to ſhake hands with them: If now this offendor ſhould ſtubbornly refuſe to bee reconciled to them whom hee had offended, what ſhould wee thinke of ſuch a perſon? The caſe is ours, it is wee that have offended God, God hath not offended us; yet now when the offended God ſhall declare his grace, and ſend the miniſtery of reconciliation to us, who were offendors, if wee ſhall now refuſe, and turne away our eares, and refuſe to ſubmit to his righteouſneſſe, what ingratitude will this be? That we may yet more admire the grace of our God, the Lord is pleaſed to uſe familiar expreſſions, to declare unto us

that

that it pleaſed God to betroath unto himſelfe a wife, whom he would admit into ſo much favour, as to call him *Iſhi*, my Husband, *Hoſea* 2. 16. unto whom he would vouchſafe ſo much honour, as to call her his Spouſe, his Love, his Dove, &c. and to betroath her unto himſelf for ever. Who is it unto whom the Lord vouchſafeth ſuch grace? What perſon is it whom the Lord will take to be his Spouſe? Was there ever ſuch a thing as this heard? That povertie ſhould ſue unto riches? That deformity ſhould ſue unto beauty, is no wonder: But that a Mighty, Rich, Beautifull, and Potent Prince, ſhould ſue unto a poore, old, decrepit, deformed, diſeaſed, lowſie beggar, what ſtory can witneſſe any ſuch thing? And with reverence and trembling be it ſpoken, the mighty God of heaven betroaths unto himſelfe, and ſweares unto vile, poore, deformed, ſinfull, diſeaſed, loathſom man. When man intendeth to take a companion of his love, ſome

aime

ſome aime at Nobility, ſome at Beautie, others at Riches: theſe are the three load-ſtones that commonly attract the liking and love of man: But it is not ſo with God. Look we at the nobility of his Spouſe, at her parentage, from whence ſhe is deſcended; *Thy father was an Ammorite, thy mother a Hittite*: ſhe is baſe borne, a *daughter of whoredoms*. But it may bee beauty might recompence the baſeneſſe of her birth. Look we at her beauty: her native beauty is blood and pollution, a deformed creature; Her artificiall beauty, neither *waſhing nor ſwadling, nor ſalting*. But peradventure, what was lacking in birth and beauty, might be ſupplied in riches and plenty, (for riches make many martiages,) let us ſurvey her riches: Behold, in ſtead of an habitation, *Thou waſt caſt out in the open field*: In ſtead of rayment not wherewithall to buy, her *wedding* garments & ornaments, *nakednes*, even *ſtark nakedneſſe, I ſpread the skirt of my clothing over thee, and covered thy nakedneſſe*. Here is a Spouſe that hath

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not wherewithall to buy her a *wedding garment*- O the depth of the riches of the mercy of God! Neither noble, nor beautifull, nor rich; and yet the Lord hath ſet his love upon us. Nay, here is one thing exceedeth all this that hath been ſpoken: So miſerable was our condition, that it hath coſt the Lord a great dowry. And the Lord muſt buy us unto himſelf, not with ſilver or gold, nor with 200. fore-skins of the Philiſtines: but with the pretious blood of the Sonne of God. I deſire to leave you in admiration of this tranſcendent love, and to paſſe unto the fourth Application to comfort the diſtreſſed ſoule.

Here are the queries of thy burdened ſoule anſwered. What goodneſſe muſt I find in me? What conditions? What qualifications, before that I beleeve God to bee a father to mee in Chriſt? What muſt I doe to bee ſaved? Thou ſeeſt here the freeneſſe of Gods grace, the glory of his reconciliation. And I will bee bold to ſay unto thee, as *Moſes* ſpeaketh

ſpeaketh unto Iſrael in another caſe, *Stand ſtill, and ſee the ſalvation of the Lord, which he hath ſhewed you this day,* Exod. 14. 13. Or as *Iehaziel* ſpeaketh unto Iudah in another caſe. *Ye ſhall not need to fight in this battel, ſet your ſelves, ſtand yee ſtill, and ſee the ſalvation of the Lord with you, O Iudah, and Ieruſalem,* 2 Chron. 20. 17. What ſhall I doe to obtaine the favour of God? I ſay, beleeve him favourable unto thee, freely for his own ſake. But here the poore ſoule will obiect and ſay, Alas! ſhould I beleeve that h ve not one iot of goodneſſe in me; Nay more, that have all manner of evill in me? I anſwer, Thou haſt as much in thee as God requires at thy hands, to precede his love, to goe before his reconciliation. If hee had ſaid he could not love thee before ſuch and ſuch conditions, then thou mighteſt have had cauſe to diſtruſt his love. But thou haſt ſeen his love to man, even dead in treſpaſſes and ſinnes. He came to call ſinners, not righteous

to repentance: Come to him empty of all goodneſſe, and partake of his fulneſſe: come to him hungry, and hee ſhall fill thee; thirſty, and hee ſhall ſatisfie thee. O what iniury doe we unto the grace of God, in that wee imagine God to bee like unto ſome niggardly man, who will not bid us welcome to his houſe, unleſſe wee bring our coſt with us: The Lord lookes for nothing at our hands to obtain his favour: come unto him naked, and hee ſhall cloath thee. But the poore ſoule will yet obiect further, and ſay: My caſe is yet worſe then you perceive: for I am not onely void of goodneſſe, I am not onely full of filthineſſe and abomination, but which is worſt of all, *I* cannot leave my ſinnes, *I* cannot forſake my whoredomes and drunkenneſſe. How oft have *I* vowed? How oft have *I* promiſed? Yea how oft have *I* ſworne to forſake my ſinnes, and yet all in vain? *I* have returned with the Dogge to the vomit, and with the waſhed Sow, to wallow

in

in the mire? What say you to my case? If I should now come unto Christ, would he bid me welcome? If I should beleeve God loving unto mee, would it not be the greatest sinne unto me? Must not I forsake and leave my sinnes, before I beleeve? Must not I cast out the rubbish out of my soule, before Christ will love me? Must I not first bee washed and cleansed, before Christ will shew any favour unto me. Although the answer to this obiection doe properly belong unto the second thing to be shewed; (namely) mans reconciliation to God, yet I will speak somthing. And I desire thee to try one conclusion, to come unto Christ first, and leave thy sinnes afterward; get power from him to forsake thine iniquities. This is the reason why thy labour hath been in vaine, because thou hast gone the wrong way to work, that is, to mortifie thy sin first, and to come to Christ afterwards. Now how is it possible thou shouldest mortifie thy sin before thou beleevest

in his name, when *whatsoever is not of faith, is sin*? Doest thou thinke to cast out rubbish without him? Doest thou think to bind the strong man by thine own power? Thou art deceived. Wouldest thou mortifie thy sinne? See the order of the holy Ghost *Col.* 3.5. *Mortifie therefore your members which are upon the earth, fornication, &c. Therefore, wherefore* see vers. 1. *if yee bee risen with Christ, seek those things that are above.* First rise with Christ, and then mortifie. See the example of *Mary*, who had seven divels in her, shee doth not say, If *I* could cast out my divels, then *I* would come to Christ, but shee commeth and bringeth her seven divels with her, and the Lord casteth them out every one for her. Doe thou likewise, bring thy sinnes with thee, and let him cast them out for thee. If thou say, if *I* were washed, then *I* could beleeve, then *I* could come boldly to him, *I* ask thee, who should wash thee? *I* say, come unto him foule, and he shall make

thee cleane. Doth not hee call *all that labour, and are heavie laden, Math.* 11. 28. the burden and load is ſin. He doth not ſay, Lay downe your burden firſt, and then come unto me; but come unto me laden, and I will give you reſt.

But you will ſay, is it not written, that *neither fornicators, nor idolaters, nor adulterers, nor effeminate perſons, &c. ſhall inherit the kingdome of God?* 1 *Cor.* 6. 9. 10. Againe, is it not written, *without holineſſe no man ſhall ſee God*, Heb. 12. 14. *To ſee God, and to inherite the kingdome of God*, are nothing elſe, but to beleeve in God, and his ſonne Ieſus Chriſt. But this you ſee cannot bee without holineſſe, therefore I muſt have holines firſt, before I can beleeve. I anſwer, the Text ſaith not ſo, but *without holineſſe no man ſhall ſee God*. If I ſhould ſay, without eating and drinking no man can live; wouldſt thou preſently conclude, that I muſt eate and drinke before I be alive? When ſenſe will tell thee I muſt bee alive, before I

can eate and drinke. Yet this is thy arguing, Without holineſſe no man ſhall ſee God, therefore we muſt have holineſſe before we can ſee God. When it is evident, we muſt ſee God before wee can have holineſſe: for, *whatſoever is not of faith is ſinne*, Rom. 14.23. But the meaning of the place is, that Chriſt will not only purge the conſcience, but the converſation alſo of al ſuch as come to him, that is, beleeve in his name, and that a reformed converſation ſhall (though not goe before) yet accompany a cleare apprehenſion of the grace of God in Chriſt Ieſus.

And thus wee give an anſwer unto that other portion of holy Scripture, Fornicators ſhall not inherit the Kingdome of GOD; not that it is to bee thought, that men muſt firſt mortifie their ſinnes, before they can come to the Kingdome of God; but that entring into the Kingdome of God, the Lord would vouchſafe unto them power to reforme their lives. And that this is the

the true ſenſe of the place, is plaine by the eleventh verſe: *Such were ſome of you, but yee are waſhed, but yee are ſanctified, but yee are juſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* They were ſuch untill they were waſht, and how were they waſht? even *in the name of the Lord Ieſus, and by the ſpirit of our God.* When the buyers and ſellers had prophaned the Temple, the Lord doth not ſtay while ſome body had caſt them out, and then goe into the Temple afterwards, but he enters into the Temple firſt, and making a ſcourge of ſmall cords, he drove them all out of the Temple, *Iohn* 2.15.

So fareth it with the Temple of thy body, that is prophaned with ſin, and thy conſcience that is defiled with iniquity. Thou muſt not thinke that thy conſcience muſt bee waſhed firſt, and then the Lord to enter afterwards, but the Lord muſt firſt enter, and waſh thee and purge thee by his blood, which *purgeth the conſcience from dead workes, to*

ſerve

ſerve the living God, Heb. 9. 14. Therefore thou complaineſt, thou canſt not leave thy ſinnes, I ſay, thou hadſt the more need to beleeve in Chriſt, that thou mighteſt have power to forſake them. But poore ſoule, thou doſt obiect further, and ſay, I have beene an extortioner, a grinder of the faces of the poore, a theefe, a purloyner, and what, ſhal I venture to beleeve in *Chriſt* before I have made reſtitution, and ſatisfaction to them whom I have wronged? Are we not taught out of the Father, *Non remittitur peccatum, niſi reſtituatur oblatum*; without reſtitution no remiſſion?

I anſwer: firſt, there are many things that are well ſpoken by the Fathers, in one ſenſe, which are perverſly applyed in another. This ſentence is true in reſpect of reconciliation of man to man; but not true in reſpect of God to man, or man to God. As when a man ſhall by a lawfull Church bee for extortion excommunicated, the Church ought not

not to receive him againe untill reſtitution bee made. And thus may wee in good ſenſe underſtand other paſſages of the Fathers, which are otherwiſe perverſly applyed by themſelves & others. *Wilt thou deſerve pardon* (ſaith *Ambroſe*) *waſh away thy ſinnes by teares.* This is good in my firſt ſenſe of reconciliation of man to man, as when the Church ſhall excommunicate an offendor, and hee ſhall humble himſelfe with teares in his eyes, he ought againe to be received. But to apply this as a meanes to reconcile God to man, there can be nothing more abominable.

Thus much by the way, to give thee warning of the groſſe applications which are made out of the Fathers, by thoſe which underſtand not what they ſay. But to anſwer thy doubt: Thou ſeeſt to beleeve, becauſe thou haſt not made reſtitution. I ſay, beleeve firſt, make reſtitution afterward: for this, we have in example, beyond all exception. *Zacheus* ſtood forth, and

and ſaid unto the Lord, *Behold Lord, the halfe of my goods I give to the poore, and if I have taken any thing from any man, by falſe accuſation, I reſtore him fourefold.* If wee looke backe to the ſixth verſe, there wee ſee that *Zacheus* received *Chriſt* ioyfully. *Zacheus* was an *arch-publican*, verſe 2. a man that was a *ſinner*, verſe 7. yet this *ſinner*, this *arch-publican* received Chriſt firſt, (i or into his houſe onely, but into his heart alſo) and then he makes reſtitution afterward; goe and doe likewiſe; thou ſeeſt the abundant grace of God above and beyond all obſtacles: if thou canſt beleeve, thou needeſt not feare, though thou haſt beene never ſo ſinfull. Thus much for the fourth Application.

Applicat. 5.

The fifth: If God be ſo freely reconciled to us, how ought we to be eaſie to be intreated to be reconciled one to another? *The Lord ſlow to wrath, and full of compaſſion, and loving kindneſſe.* Take we

we heed that we bee not full of wrath, and ſlow to compaſſion. God is reconciled to us before wee aske; how much more ought wee to bee reconciled to thoſe that have offended us, and ſay, forgive us? Oh that we had ſo much charitie in us, as to beare one with another, the ſtronger with the weaker, that unhappy differences might have an end. Secondly, is God thus freely reconciled to us? Oh let us be intreated to bee reconciled unto him: which is the ſecond generall I have to ſhew unto you, *what it is for man to bee reconciled to God.*

FINI'

RECONCILIATION OF MAN to GOD.

By HENRY DENNE.

BEfore I enter to ſpeake of *Mans reconciliation to God*, It is neceſſary that I premiſe a diſtinction, and ſhew you a two-fold reconciliation, ſet out unto us in the Scriptures. 1. *Originall*, 2. *Actuall*. Beare with the termes, I confeſſe they are not altogether ſo fit as I could wiſh: But I therefore thought fit to uſe theſe termes, that I might paralell this diſtinction unto another, uſed by Divines of *Originall* and *Actuall* ſinne. *Originall reconciliation*

ation is wrought without us by another perſon, yet for us: you may call it the reconciliation of our nature. *Actual reconciliation* is wrought within us, although not by our owne power. This you may call the reconciliation of our perſons or conſciences, the one being the reconciliation of our nature to God, the other the manifeſtation of that, and the premiſed reconciliation to our ſoules: That this is not an unneceſſary diſtinction you ſhall find by comparing ſome Scriptures together: the firſt is *Rom.* 5.10. *When we were enemies we were reconciled to God by the death of his Sonne.* Againe, *Eph.* 2. 16. *That he might reconcile both unto God into one body by the Croſſe having ſlaine the enmity thereby, Col.* 1. 21.12. Thirdly, conſider what is written, 2 *Cor.* 5. 18, 19. *All things are of God who hath reconciled us to himſelfe by Ieſus Chriſt, and hath given unto us the miniſtery of reconciliation: To wit, That God was in Chriſt reconciling the world unto himſelfe, not imputing their treſpaſſes*

paſſes unto them. Now compare wee theſe three places forementioned, with that which we find, 2 *Cor.* 5, 20. *We are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead, be yee reconciled unto God:* In the former places the Apoſtle told us wee were reconciled; and in this place, he beſeecheth us to be reconciled. For to take up this difference, I ſay that in the former he ſpeaketh of our *Originall reconciliation*, wherein our nature was reconciled to God by Chriſt, in the ſecond I ſay, he ſpeaketh of our *Actuall reconciliation*, wherein our conſciences become reconciled to God, through the apprehenſion of the reconciliation which Chriſt hath wrought for us. Firſt of all I muſt ſpeak of our *Originall reconciliation.* And there I lay downe this propoſition, that we were reconciled to God by the death of his Sonne, without any previous conditions in us, or performed by us. You ſee it is the act of Chriſt upon the Croſſe, it was done by his death: The Lord Chriſt being a

common perſon, taking our nature upon him, *we are ſaid to doe that which he did, and to have that done upon us which was done upon him.* As in the firſt *Adam* we all ſinned before we were, or had committed any Actuall tranſgreſſion: ſo in the ſecond *Adam* we were reconciled. *As by one mans diſobedience, many were made ſinners, ſo by the obedience of one, ſhall many be made righteous*, Rom. 5. 19. I ſay we are ſaid to doe that which he did, as *to be buried with Chriſt, by baptiſme into death*, Rom. 6. 4. We are ſaid to be *crucified with Chriſt, as our old man is crucified with him*, Rom. 6. 6. to be dead and alive with him. Reckon yee alſo your ſelves to be dead indeed unto ſinne, but alive unto God through Ieſus Chriſt our Lord, Rom. 6. 11. We are ſaid to be *riſen with him*, Coloſſ. 3. 1. which is elegantly ſet forth by the Prophet *Hoſea*, ſpeaking of the reſurrection of Chriſt. He ſpeaketh on this wiſe, *After two dayes he will revive us, and the third day he will raiſe us up, and we ſhall live in his ſight*, Hoſe. 6. 2. Yet more,

we

we are ſaid to be placed together in *heavenly places with him, Eph.* 2.5.6. This is that which I call Originall reconciliation. Whereby we ſee that not onely God was reconciled unto us, but alſo that our nature was reconciled unto God by the death of his Sonne, without any condition, or qualification wrought in us. Thus much for our Originall reconciliation. Now followes our *Actuall reconciliation*; to wit, the manifeſtation of Gods reconciliation to us, and of the reconciliation of our nature to God in Jeſus Chriſt. Here I lay downe this propoſition: *Mans Actuall reconciliation to God requireth previous conditions and qualifications to be wrought in man by the ſpirit of God before man can be Actually reconciled to God, or Gods reconciliation manifeſted unto him.* Althogh this propoſition need no proofe, in regard that the world ſo far doteth on conditions, that they will hardly admit *God to be reconciled to man*, without performances in man: Surely much leſſe will they thinke it poſſible that *Man ſhould be re-*

conciled unto God, without ſomething wrought in man; yet for our better underſtanding I will ſhew you the proofe of this by certaine texts. As *Except a man be borne of water and of the ſpirit, he cannot enter into the kingdome of God*, Iohn 3. 5. *Except a man be borne againe he cannot ſee the kingdome of God*, verſ. 3. To enter into, and to ſee the kingdome of God, is that which I call reconciliation to God: to know the favour and love of God towards us in Chriſt, requires you ſee the condition of being *borne againe of water and of the ſpirit*, which is (not to be baptized as the Papiſts would have it) but to have *ſuch fruits and effects of Gods ſpirit wrought in us* as purifie the heart, as water doth the body. Secondly, *except yee eate the fleſh of the Sonne of man, and drinke his bloud, you have no life in you*, Iohn 6. 53. Marke I pray you, he doth not ſay, that except yee eate the fleſh of the Sonne of man, and drinke his bloud, yee have no life *in God*, or *in Chriſt*; but yee have no life in you. Now you ſee *we muſt eat*

the

the fleſh of Chriſt, and drinke his bloud, or elſe we can have no life in us. To eate his fleſh and to drink his bloud, is to beleeve in him, to have life in you, is to know Gods favour in Ieſus Chriſt, as much as if he ſhould ſay, except yee beleeve, yee cannot know Gods favour to you in Ieſus Chriſt. Vnto this we may adde in the third place: *Except yee repent yee ſhall all likewiſe periſh*, Luke 13. 3. And to this place we may alſo referre that place of which we had occaſion to ſpeake ſomewhat before; *without holineſſe no man ſhall ſee God*, Heb. 12. 14. not onely that holineſſe is concomitant or companion of our ſeeing of God, but that *faith* being a part of (yea the firſt fruits of holines) is that whereby the ſoule is brought to the ſight of God in *Jeſus Chriſt*. But I am not willing to ſpend time in larger proofe, though you cannot but perceive I might be very large herein, but I will for your better underſtanding, confine my ſelfe, and goe on to ſhew you in particular, what *Conditions* are required in us, be-

fore we can be *reconciled to God.* And here I have occaſion, for the better explaining of this, to commend unto you three ſorts of conditions,

1. *Antecedent.*
2. *Preſent.*
3. *Conſequent.*

Antecedent Conditions I call thoſe which are neceſſarily preſuppoſed in us before we can ſubmit unto God, or be reconciled unto him. They are ſuch conditions as may be ſeperated from reconciliation in time, yea they are ſuch conditions, as are, and may be in them which are not reconciled, nor yet ever ſhall be: ſo that they are proper, *Omnibus ſed non ſolis electis*, to all the elect, but not onely to the elect. 2. *Preſent conditions* I call them, that goe before *reconciliation*, as the cauſe before the effect, yet are never ſeperated from reconciliation in time, but are indeed the very thing whereby the holy ſpirit of God doth reconcile man to God. 3. *Conſequent conditions* I call them, which doe alwayes follow reconciliation, as the effect

effect the cauſe, although they are inſeperable in reſpect of time. And I therefore undertake to ſpeake of theſe (although the curious may thinke me blame-worthy for tranſgreſſing the rules of method) that we might be warned of a rock and ſhelfe; namely, that we doe not confound theſe conditions together, and to take thoſe for *antecedent* which are onely *conſequent*: which to my knowledge hath made ſome ſouls to make ſhipwrack for a time, when as they would have in them before they beleeve, ſuch conditions as are onely *conſequents*, and not *antecedents* of faith: Firſt, to ſpeake of *Antecedent conditions*, which neceſſarily goe before our *reconciliation to God*: They ſhall be referred unto two heads, the *firſt is the knowledge of ſinne*, with whatſoever is requiſite unto the *knowledge of ſinne*. The ſecond is the *knowledge of the depth of miſery by ſinne to be ſuch*, as we can neither help our ſelves, neither is it in the power of any other creature for to helpe us: but that we are undone for ever in reſpect

ſpect of whatſoever we can doe or any other for us; for untill the ſoule be brought to this, there is no hope of reconciling it unto God: for you muſt know, that it is meere neceſsity that drives us: we are by nature *haters of God*, and cannot be brought to come to God in love before we perceive God to love us; ſuch is the malignant nature of man, that if he could make any ſhift in the world, hee would not bee beholding to God for helpe: The prodigall ſonne will never returne to his father ſo long as he can get *cloaths for his backe, and meate for his belly elſewhere*; but when he is brought to that paſſe that he would fain have *filled his belly with husks which the ſwine did eate, and no man gave unto him, Luke* 15. 16. Then he is contented, to thinke of ſubmitting to his father, but not before, if he could have got a living by keeping of Hogs, hee would not have returned. Thus is it with man ſo long as he is in any hope to eſcape miſery any other way, there is no hope of his returning to God. *They that be whole*

whole need not the Phyſitian, but they that are ſick, Mat.9.12.

The Phariſee thinketh himſelf able to eſtabliſh his owne righteouſneſſe: and therefore he will not *ſubmit to the righteouſneſſe of God, Rom.* 10. 4. He cares not a pinne for Chriſt, he is whole; he cares not for the Phyſitian. *If any man will come after me, let him deny himſelfe and take up his croſſe daily and follow me, Luke* 9.23. No man can follow Chriſt except he deny himſelfe, his own *Righteouſneſſe and holineſſe*, would you know a reaſon under the determinate counſell of God; why the Publicans and Harlots received Chriſt, but the holy Phariſees rejected him, (a true paterne of our dayes:) the Phariſees thought themſelves able to ſtand upon their owne legs; they were alive in their conceits, and for them to heare of righteouſneſſe in another, was too great a diſparagement unto them and their holineſſe; when the publicans and ſtrumpets, being convinced of ſinne, and having no righteouſneſſe of their owne, they are contented

contented to accept it upon any terms. A rich man, he ſometimes ſcorneth a gift, and ſaith nay, but I will buy it, I will give ſatisfaction for it: but the poor naked man is glad to receive what he wanteth. Thus before the ſoule of man be brought to be reconciled unto God, it is neceſſary that it ſee it ſelfe a *ſinfull creature*; yea ſo ſinfull, *That neither crying nor howling can waſh it away*; *yea ſo ſinfull, that no correction or amendment of life is able to make ſatisfaction.*

Thus farre of the antecedent conditions: which as I ſaid before, are proper to all; but not onely to them that are reconciled to God: for theſe that I have ſhewed hitherto, may be found in the not reconciled, even as in the reconciled: yea, in the reprobate, even as in the elect. The ſecond ſort of conditions are preſent, which go before reconciliation, as the cauſe before the effect; but is never ſeparated from it; as being the thing I ſay, whereby the holy Spirit of God doth actually reconcile the ſoule to God. Of this ſort I finde but one

one only condition; namely, of faith, or beleeving. Here are two things to be pondered. The firſt, *That without beleeving, the ſoule (remaining in the body) cannot be reconciled unto God.* The ſecond, That by beleeving, the ſoule is actually reconciled unto God. For the firſt, it is proved. *He that beleeveth not the Sonne ſhall not ſee life, but the wrath of God abideth on him, Iohn* 3.36. To be reconciled to God, is to ſee life, therefore he that beleeveth not, ſhall not be reconciled to God: but the apprehenſion of the wrath of God ſhall torment his wakened conſcience. He that beleeveth not, ſhall not ſee life; he ſhall ſee nothing but wrath. Secondly, *He that beleeveth not God, hath made him a lyar,* 1 *Iohn* 5.10. That is, hath accounted him a lyar. Now, who can finde in his heart to be reconciled to a lyar? Wherby it is plain, that *without*, or *before faith*, man cannot be reconciled unto God. For the ſecond, that by beleeving, the ſoule becomes to be reconſiled unto God: is proved; *He that hath received his*

his teſtimony, hath ſet to his ſeale that God is true. John 3.33. *As many as received him, to them he gave power to become the ſonnes of God, even to them that beleeve on his name, Iohn* 1.12. Whoſoever beleeveth, hath power to cry, *Abba* Father. And to this place, we refer that knowne text, *Rom.* 5.1. *Therefore being juſtified by faith, we have peace with God through our Lord Ieſus Chriſt.* And this is the proper office of faith, (as it juſtifieth) *to reconcile the ſoule and conſcience unto God*, and to make us at peace with him, by aſſuring us of his favour and good will towards us, in Jeſus Chriſt, manifeſted, in that God gave his only Sonne to be a propitiation for our ſinnes, and to ſatisfie whatſoever the juſtice of God required at his hands. And this is our receiving of Chriſt, our putting on of Chriſt, and our living by faith (if we take faith for beleeving.) And thus much of the ſecond condition which is *preſent*: Now followes the third ſort of conditions, which are conſequent unto our reconciliation, and things that accompany

company our ſalvation. Theſe conditions are firſt, *Ioy in the Holy Ghoſt*. Secondly, *Love to God and his Church*. Thirdly, *New obedience in newneſſe of ſpirit, and not in oldneſſe of the letter*.

Firſt, *Ioy in the Holy Ghoſt*, is a neceſſary conſequent, and an inſeparble companion to our reconciliation by faith; as appears by that which hath been ſpoken before, touching joying in beleeving, *with joy unſpeakable and full of glory*. And indeed, how can it be that it ſhould be otherwiſe: can the men of this world hear of great poſſeſſions fallen unto them, without joyfulneſſe? How then is it poſſible, that the children of the living God, can come to the apprehenſion of the fatherly love of God in Chriſt, but they muſt needs *ſing a new ſong, yea, break forth into ſinging, and cry aloud*, with the bleſſed Virgin, ſaying, *My ſoule doth magnifie the Lord, and my ſpirit hath rejoyced in God my Saviour*, *Luke* 1.46. If I could this day bring you happy tydings of reconciliation betweene King and Parliament, (which

(which the God of heaven effect,) what joy would this work in the hearts of every man here preſent? How much more ſhall the tydings of eternall peace by Jeſus Chriſt, affect the ſoule with extraordinary comfort. Here what the Lord ſpeaks concerning the new Jeruſalem; *God ſhal wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow, nor crying, &c.* Rev. 21. 4. Let others think what they will; I firmely beleeve the *new Ieruſalem*, to be the glorious kingdome of Ieſus Chriſt, (*which is righteouſneſſe, and peace, and joy in the holy Ghoſt*) advanced in the conſcience: and hither alſo are to be referred thoſe glorious things that are ſpoken of the City of our God, by the Goſpell Prophet, in theſe words, *The ranſomed of the Lord ſhall returne and come to Sion with ſongs, and everlaſting joy upon their heads: they ſhall obtaine joy and gladneſſe, and ſorrow and ſighing ſhall flye away*, Iſay 35. 10. This is the promiſe of our Saviour, *Your ſorrow ſhall be turned into joy*, *Iohn* 16. 20. This is the office

fice of the Holy Ghoſt, *To be the Comforter, to ſpeak peace and joy unto his people.* And therefore amongſt the ſundry precious gifts, which are declared to be the fruits of Gods Spirit, *joy*, is not the leaſt, *Gal.*5.22. This alſo is the lot and inheritance of the Saints of God: for wee reade not of any converts in the Scripture, but we alſo read of the joy of Gods Spirit repleniſhing their ſoules: They, (even they) who were pricked in their hearts, and knew not what to doe, doe not *eat their meat with gladneſſe and ſingleneſſe of heart*, *Acts* 2. 46. The Eunuch returneth *rejoycing*, Acts 8.39. *Samarias* converſion cauſeth great joy in that City, *Acts* 8.8.

But why do I ſtay on particulars, let us heare the Apoſtle for all; *we alſo joy in God through our Lord Ieſus Chriſt, by whom we have now received the attonement*, *Rom.*5.11. *We rejoyce in the hope of the glory of God: And more, we glory in tribulation alſo*, *Verſe* 2.3. Can the Sun be without her light? can the fire bee without heat? Then alſo may the cal-

led of God, the reconciled to the Father, be without joy and peace in beleeving. Can a man ſtop the ebbing or flowing of the water? then may the ſoules of the reconciled to God be deprived of thoſe flouds of comforts, which flow from fountaines of comforts, into the ſubject of comforts, the ſoules of the people reconciled to God. This is the firſt effect of reconciliation, joy, and peace. The ſecond followes; which is, *Love to God*: Love is alſo an inſeparable conſequent of mans reconciliation: can man behold the beauty of God, and the glory of his face in Jeſus Chriſt? And the ſoule not be raviſhed with love. See the love of the reconciled to God, in that garden of ſweet expreſſions, the Book of *Canticles*; *Stay me with flagons, comfort me with apples, for I am ſick with love*, *Cant.* 2. 5. The love of the reconciled to God, it is a great love: *Many ſins are forgiven her, for ſhe loved much*, *Luke* 7. A love taking great delight and contentment in the object beloved; *My beloved is white and*

and ruddy, the chiefeſt among ten thouſand. His head is as the moſt fine gold, his locks are buſhy, and black as a Raven, his mouth is moſt ſweet, he is altogether lovely Cant. 5. 10. &c. Againe, it is a reſtleſſe love, that can find no content, can take no reſt (no not in her bed) if ſhee may not enjoy the preſence of her beloved. *By night on my bed I ſought him whom my ſoule loved, I ſought him, but I found him not, I will riſe now and goe about the City, &c.* Cant. 3. 1. 2. That this love is an inſeperable conſequent, a daily companion of mans reconciliation to God, will bee plaine, when wee ſhall ſee how the Holy Ghoſt, deſcribing unto us the called of God, ſetteth them forth by *this token of love unto Almighty God: Eye hath not ſeen, nor eare hath not heard, &c. the things which God hath prepared for them that love him,* 1 Cor. 2. 9. *We know that all things work together for good to them that love God,* Rom. 8. 28. This ornament of love is like the *garment of divers colours*, with which all the Kings daughters, which

were Virgins, were apparrelled, 2 *Sam.* 13. 18. If a Woman bee ſeen in the ſtreets without a party coloured garment, it is concluded, that ſhe is either none of the Kings daughters, or at leaſt no Virgin: ſo is this ornament of *love* (I ſay) that thing, wherewith all the people of God, reconciled to him, are adorned; if wee ſee a ſoule altogether ſtript of this ornament, we conclude, They are not in the number of Gods people; or at leaſt not reconciled. Therefore the Holy ghoſt concludes; *He that loveth not, knoweth not God*, 1 *Ioh.* 4. 8. And as on the affirmative, pronounceth, *Grace be on all them that love our Lord Jeſus Chriſt, in ſincerity, Eph.* 6. 24. So alſo on the negative, *If any man love not the Lord Ieſus Chriſt, let him be Anathema Maranatha*, 1 *Cor.* 16. 22. Thus you ſee the conſequents of our reconciliation, inſeparably conjoyned together, ſo that no creature ſhall be able to put them aſunder: you have ſeene *Peace to the brethren, and love, with faith from God the Father, and the Lord Jeſus Chriſt,*

Chriſt, Eph.6.23. The third conſquent is *new obedience* in newnes of the ſpirit: As peace, and joy, and love follow, and attend upon faith, ſo is new obedience an attendant of love. *This is the love of God, that wee keep his Commondements,* 1 Joh. 5.3. *If you love me keep my Commandements, Ioh.* 14. 15. *If a man love me, he will keep my words,* verſe 23. This is that which I had occaſion to ſpeake of before, that the holy Spirit of God doth not onely cleanſe the conſcience, but in ſome meaſure the converſation alſo: This is that which I ſaid before, *Without holineſſe no man ſhall ſee God, and drunkards ſhall not inherit the Kingdome of God*: I ſay again, that Chriſt entring into the ſoule, ſhall drive out whatſoever is prophane, and draw up the ſoule by the cords of love unto new obedience: And to this place we refer hatred of ſinne, love of vertue, a godly ſorrow for tranſgreſſion committed, revenge upon our ſelves, for the things that are paſt, and a jealous care for that which is to come. But of theſe particularly

I cannot ſpeake; for as *Rome* was not built on a day, ſo neither can it be puld down in an houre (I mean the Doctrine of *Rome*.) And here I would have made an end of ſpeaking of the conſequents of our *Reconciliation*, but that I fear the timorous ſoule will be ready to ſay, In thus ſaying you have filled my heart with ſorrow: The conſequents of our reconciliation being layd downe, I confeſſe they are true; but alas, when I caſt an eye back upon mine owne ſoule, I find my joy & comfort little, my love to be leſſe than my joy, and my obedience to be leaſt of all. This, this puts my heart in feare, and makes my ſoule to tremble. I anſwer, what is it that thou feareſt, O thou of little faith? Thou anſwereſt, thou art afraid, that God is not thy God, that hee is not reconciled unto thee: See thy errour, theſe things cannot be ſignes that God is not reconciled unto thee; but they are ſignes, that thou art not fully reconciled unto God, but that thy *faith* is weake like the bulruſh, that thy *joy* is as little as thy *faith*, and

and that thy *love* and *obedience* is as imperfect as thy *joy*. Measure not the reconciliation of God to thy soule, by the perfection of thy obedience: for in so doing thou plungest thy soule into miserable doubts. But seeing the imperfection, not of Gods reconciliation to thee, but of thy reconciliation to God, cry thou unto the Throne of grace, Lord increase my faith, and make my love and obedience, my joy, and peace, to abound more and more, through the spirit of our God, and the grace of our Lord Jesus Christ. And thus have I now done with the *Antecedent*, the *present*, and *consequent* conditions, of our reconciliation to God. The next thing that I intend is to make *Application*.

It hath been hitherto mine endeavour, to declare unto you the misterie of salvation, and to imitate the skilfull Limbner, to give unto every Limbe and part, not onely his due proportion, but also his due place, and not to set the head where the foot should be, or the

foot where the head: I may peradventure to many ſeem guilty, of that crime which was laid againſt the Apoſtle, to turne the world upſide downe, and to place that in the bottome, which others make the top of the building, and to ſet that upon the roofe, which others lay for a foundation: But I ſubmit my ſelfe to the judgement of the word: Conſider we what hath been ſpoken, of Gods reconciliation to us without all conditions; of our reconciliation to God, originall and actuall: and now let us ſee, if theſe diſtinctions be founded (as it is before proved) upon the holy Scriptures, of the Prophets and Apoſtles, whether they bee not blameworthy that make no difference at all between theſe two, but confounding heaven and earth together, the Creature with the Creator, doe moſt abſurdly apply thoſe things which are antecedents, or cauſes of our reconciliation unto God, to be cauſes of Gods reconciliation unto us, drawing a vaile before the free grace of God, and keeping the

ſoule

ſoule from ſetling upon a ſure foundation : The Lord complained of the Prophets of old (the falſe Prophets) that they *pudled the waters with their feet.*) When water is pudled, it is not water; but water and dirt mingled together: In a puddle no man can diſcern whether it be deep or ſhallow: water is Doctrine, pudling is confounding of things together, without diviſion or ſeparation: O that our dayes were free from this complaint! O yee Paſtours of the Lords flock, that feed his heritage; Be you contented to beare the word of admonition, from the meaneſt of the ſervants of God. Look back upon the waters, that yee have made the heritage of the Lord to drink: Conſider the paſtures, which you have ſet before them: have you not made the LORDS ſheep become a prey (ſometimes to preſumption, ſometimes to deſpaire) by your Doctrine? Have you not made the ſoules of the righteous ſad, and the ſoule of the wicked to rejoyce? Conſider your wayes

I pray

I pray you: Have you not many a time confounded the conditions of our reconciliation to God, making that to be the caſe, which is the effect, and that to be the effect, which is the cauſe? Let me beſeech you to weigh theſe things, and to endeavour that your Doctrine may be the *light of the world*, that it may be *cleare as the Chriſtall, proceeding from the throne of God, and of the Lamb*, *Rev.* 22. 1. You ſheep of the paſture of the Lord, the God of his inheritance, know, it your duty aptly to diſtinguiſh theſe things in your owne Conſciences, that you may enjoy the brightneſſe of the glory, of the grace of God, ſet up in your ſoules, if you ſearch into the reaſon of your many years bondage, of your miſerable doubting, you ſhall finde your diſeaſe, in that which hath been ſpoken, and I hope the remedy alſo: The Lord give you underſtanding.

The ſecond *Application*, may ſhew unto us the difference, between the reconciled, and the not reconciled: Although both may bee objects of the grace

grace of God, both beloved of the everlaſting Father: yet ſhall you finde a vaſt difference, if you look either upon their *Converſations*, or their *Conſciences*. The difference of Conſcience is, the not reconciled, have a defiled, and polluted Conſcience. A Conſcience that is either ſeared, and fitted with Atheiſticall careleſneſſe, or at the beſt, ſitting in darkneſſe and the ſhadow of death, ſeeing no light, *Matth.* 4.16. when as the conſciences of the reconciled, doe enjoy the light of the glory of God in the face of Jeſus. Secondly, the converſation of the people not reconciled, is either a converſation polluted with Phariſaicall righteouſneſſe, and blind zeale, (for all zealous perſons are not reconciled to God) ſeeking to eſtabliſh its owne righteouſneſſe in the ſight of God: or elſe a converſation, according to the courſe of this world, according to the Prince of the power of the ayre, the ſpirit that worketh in the children of diſobedience; A converſation in the luſts of the fleſh, fulfil-

fulfilling the desires of the flesh, and of the mind, *Eph.* 2.2,3.

The third *Application*, sheweth us an open doore, for the easie understanding and plaine reconciliation of many places of Scripture, which seem so exceeding different, as if no way of reconciling could be found. Let us learne to distinguish, when God speaketh of his reconciliation to us, and when hee speaketh of our reconciliation to him. Let us learn to distinguish, between the thing, and the manifestation of the thing: the want of which distinction, breedeth an horrible confusion in the interpretation of holy Scripture; To give an instance, it is written, *Galat.* 3.26. *Yee are all the Children of God by faith in Jesus Christ.* It is written again, *Gal.*4.6. *Because yee are sonnes, God hath sent forth the spirit of his sonne into your hearts, crying Abba Father.* In this last place, the Holy ghost declares son-ship to be the cause of giving the Spirit, as also he declareth it to bee an eternall grace of God, communicated unto his people

people, *Having predeſtinated us unto the Adoption of ſonnes, by Ieſus Chriſt, Eph.* 1.5. But then if this be ſo, how are we ſaid to be ſons of God by faith, &c? I anſwer, the one ſpeaketh of the thing it ſelfe, or of Gods reconciliation to us; The other of the manifeſtation of the thing, or our reconciliation to God. Againe, if the grace of adoption be an eternall grace, how is it ſaid, wee are *borne againe by the Word?* 1 *Pet.* 1.23. and *begotten by the Word? Iames* 1.18. I anſwer, theſe places are to be underſtood of the manifeſtation of Adoption, not of the act of Adoption it ſelfe: And that this is ſo, is plaine, *God hath begotten us againe unto a lively hope, by the reſurrection of Ieſus Chriſt from the dead,* 1 Pet. 1.3. *A lively hope* is the thing unto which we are begotten. And that it is ordinary in Scripture, to call the manifeſtation of things, by the names of the things themſelves, will be plaine by two places, (I might bring two hundred) the firſt is *Ierem.* 1.10. *I have this day ſet thee over the nations,*

and

and over the Kingdomes, to root out, to put downe, and to destroy, and to throw downe, and to build, and to plant. How doth poore *Jeremy* destroy Nations? Even by declaring the judgements of God in the overthrow of Nations. And thus doth he plant, by declaring the mercifull promises of God in the restauration of Nations.

The second place is, *Ioh.* 20.23. *Whose sins ye remit, they are remitted, and whose sins ye retaine, they are retained.* How do the Apostles remit and retaine sinnes, but by declaring Gods gracious remission to every one that beleeveth, &c.

But some may object and say, why doth not the Lord speak in plain terms? I answer · who art thou that wilt correct the Lord, and teach him to speak? I answer againe, in our Saviours words, when his Disciples ask the question, Why speakest thou unto them in Parables? *Mat.* 13. 10. His answer is, *Because it is given to you to know the mysteries of the kingdome of God, but to them it is not given.* As if he should have said,

in

in reſpect of you, that are my people, I need not to ſpeak more plaine; for you (being taught of God) are able to underſtand the miſteries of the kingdom. In reſpect of others: I will not ſpeak more plaine, becauſe to them it is not given to underſtand the myſteries of the kingdome. Thus far for the application: I now draw to an end: only I will give you the *Skeleto* or *Map* of that which hath beene delivered in a few words. Conſider we the cauſes of Gods reconciliation, as it ſtands manifeſted to us in Chriſt. Secondly, the cauſes of our reconciliation to God.

Gods reconciliation to us.
1 *Efficient*, Gods love.
2 *Materiall*, Chriſts righteouſneſſe.
3 *Formall*, Imputation of righteouſneſſe.
4 *Finall*, Gods glory, mans ſalvation.

Our reconciliation to God.
Efficient, Principall H. Ghoſt, inſtrumentall faith.
Materiall, Chriſts righteouſneſſe.
Formall, Apprehenſion of Chriſts righteouſneſſe by faith.
Finall, Gods glory, & mans conſolation.

Conſider

Consider we the difference of these two in their causes. The *finall* cause of Gods reconciliation to us, is *salvation*; the *finall* cause of our reconciliation to God is, *consolation*. The Lord fill you with his Spirit, that the apprehension of Gods *salvation* may fill you with eternall *consolation*. Amen.

FINIS.